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tle inquiry by any appeal to authority and tradition. The book is the fruit of wide reading, close observation, and strenuous thinking. The writer feels that he has a message to his age and in the full assurance of this conviction he has ventured to speak. No one can lay this book aside without feeling that the author has had something to say and has said it well.

W. A. GUERRY.

THE SOCIAL TEACHING OF JESUS.

Its title and its source will commend *The Social Teaching of Jesus, an Essay in Christian Sociology*, by Shailer Mathews of the University of Chicago, (New York, Macmillans), and that is fortunate, for it is difficult to discern what else it has to commend it. In 230 pages, followed by an elaborate index of texts cited or referred to, the learned author has re-discovered for us, with a labor that suggests that of the king of France, and his four thousand men, first that Christ conceived men as social beings, very much as all human beings have done since the first chapter of Genesis, though perhaps all would hardly go so far as to say that "with him it would appear as if sin were the reverse of sociability" (p. 35). And Mr. Mathews' second discovery is almost equally novel. If men are sons of God why, then they must be brothers of one another. The reasoning thus far is faultless, and we are led to conclude that the messianic kingdom was to be a universal brotherhood, "physical, not external," but whether in this world or some other the author does not know (p. 75). The damned are those who refuse or are by nature inelligible to join the new community (p. 75).

We next learn from some twenty-eight pages that Our Lord approved in a general way family life, and thus encouraged, we proceed to his views of the state, concerning which we are told at much length that he was neither an socialist, a monarchist, a democrat (p. 124), though in a mild sort of way he was an anarchist (p. 124). "He stands committed

to no political teaching" says the author, and how in the name of common-sense could or should he?

We then pass to the views of Christ on wealth, and presently learn that he had none. *Sursum corda!* "Jesus was neither a sycophant nor a demagogue. He neither forbids trusts or advises them," and the same of "trade-unions, strikes and lock-outs." He was "neither socialist nor individualist" (p. 156) though when "some zealous soul has thought that duty lay in following such teaching as Christ gave, the courts have entrusted him to a guardian" (p. 135).

We now come with p. 158 to the point where we thought we should have begun, to "Social Life." And here too there is much to encourage us. Jesus was "no ascetic or even semi-ascetic puritan," (p. 159) nor "a charlatan" (p. 160). He was a courteous "gentleman," "careful of the conventionalities of life" (p. 162), for "no cultured man wants a boor as his religious teacher, any more than he would accept a filthy saint as his saviour." Naturally therefore Our Lord was "well-dressed" and "followed the ordinary dictates of the Jewish fashions" (p. 163) and it seems to have been for failure to do this that he ranked John Baptist as "less than the least in the kingdom of God." But though Our Lord personally "conformed to the ordinary habits of polite society," he yet recognized the necessity of class distinctions. "Men must of necessity," says Professor Mathews, "be divided into servants and employés," a statement that seems to call for some modification. Yet if Christ had not recognized fundamental equality, he would not have elected the carpenter's trade nor attempted the conquest of his kingdom with "a seemingly Falstaffian army of fishermen, tax-collectors and reformed revolutionists" (p. 168).

We should hardly expect Professor Mathews' well-dressed and courteous gentleman to be a radical, and we are not surprised to discover toward the close (p. 202), what we had suspected at the beginning, that "there is dis-

appointment in store for the man who looks to Jesus for specific teachings as to reform." It is, however, a comfort to know that his habits of thought "can hardly be said to have been fortuitous" (p. 205), though it may seem as though the brotherhood that Professor Mathews has in mind would be an aggregation of amiable crétins. He himself has a little trouble in citing Scripture to his purpose and takes refuge finally in the comfortable postulate that "goodness in Jesus was not divorced from common-sense" (p. 215), as men might have thought from the preceding pages or, for that matter, from the following ones, where it becomes reasonably clear to the author that Christ was little concerned with founding a religious institution" (p. 221), and that "the church was simply the religious phase of the life of the kingdom."

But perhaps no passage in this book is calculated to convey a more adequate impression of the virility of conception and depth of thought that characterize it than some beautiful pages towards the close on the danger of substituting "a system of ethics for the dynamics of a personal faith in God." "Concerts and kindergartens" exclaims the author, "are very necessary as complements of revivals and mission halls, but as saviours of a nation's civilization and purity they are as grass before the storm." We ought to be grateful that we have in one of our great universities a man capable of adapting his writings to minds in the mollusc or even the amœbous stage of evolution. But it is perhaps inevitable that those who thus condescend to men of low estate shall seem to us, who have humble though we trust vertebrate minds, to be uttering futile iterations of weary commonplace.

J. A.

THE NEW "YOUNG LADIES' FRIEND."¹

This is a pleasant little series of nine papers, five of which appeared in *The Outlook*, addressed to the aspirants

¹ College Training for Women, by Kate Holladay Claghorn, New York, Crowell, 1897.